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School of the Chameleon



This fan-fiction article, **School of the Chameleon**, was written by **Witcher190**, **TPatricio**. Please do not edit this fiction without the writers' permission.

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The **School of the Chameleon** was a witcher school located in the Far East, specifically in the Sundalaic Islands on the island of Sabana. It broke off from the School of the Viper when its founder, nicknamed Baki by the locals (meaning "Everlasting" or "Eternal" in Sabanian), survived numerous encounters with previously unknown monsters after taking his first contracts on the island. Baki, along with a small group of Viper Witcher friends who had

School of the Chameleon



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traveled with him, joined him upon seeing him return from his encounters and explaining the local population's struggles with monsters. Convinced by him, they decided to establish a school there. They became the first school of the Sundalaic Islands, with the second-one being the [School of the Singyuren](#) in the year 1110, also with their keep in the island of Sabana. Rather than competing, due to cost of producing witchers, both schools completed each other. However, the Singyuren Witchers, were not as popular in Sabana as the Chameleon, since they only use the island and his keep as temporary place, being more present in the others of the archipelago.

The school was founded in 1087 when Baki and his Viper Witcher friends joined a group of Nilfgaardian merchants during the early days of exploration of the eastern parts of the [Old Continent](#). This group accidentally ended up on the island of Sabana in the Sundalaic archipelago. Witnessing the local population's struggles against monsters, they decided to stay and founded the School of the Chameleon. The symbol of the "Chameleon" represented their adaptability and willingness to blend into the local culture while maintaining their essence as witchers and providing protection against monstrous threats.

For decades, the School of the Chameleon flourished, producing witchers who were known not only for their combat prowess but also for their extensive knowledge of alchemy. The Chameleon Witchers, also called *kulams* ([witchers](#)) and from time to time, *mananambals* (meaning a person who practices

"panambal," which comes from the root word *tambal* that means "medicine," "cure," or "remedy," since they also provided remedies for the monsters), became renowned healers among the local population. They helped the locals not only with monster problems but also with their knowledge of alchemy, creating medicines and remedies to aid people. Their role as healers endeared them to the local communities, even though the witchers maintained a certain distance from non-witchers.

This aloofness was rooted in the discrimination Baki and his companions had experienced in both Nordling and Nilfgaardian territories. This distrust of outsiders was passed down to the Sundalaic-born witchers as the school began

Chameleon School Medallion

General Information

Variation(s) Chameleon School
Chameleons

Nickname(s) Kulams
Mananambals

Type Witcher School

Organization Information

Predecessor School of the Viper

Foundation Year 1087

Status Unknown

Extinction Year 1250s

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Reason(s) for Extinction At the hands of the same Nilfgaardians who had initially helped discover the islands. The Chameleon Witchers joined the Singyuren Witchers and the locals in a desperate battle against an alliance between the Tuyotukian and Nilfgaardian Empires (the latter initiated the conquest in the name of Cintra, using it as a proxy), who sought to conquer not only the small island of Sabana but the entire archipelago

Political Information

External Influence(s) Sabanan locals

Key Personnel

Founder(s) Baki

Leader(s) Baki

Notable member(s) Baki
Guntur
Sudiroprojo
Kurniawan

Area of Activity

Headquarters Kubus Cils

Location Sunda

Area(s) served Sunda

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recruiting and mutating locals. Despite their valuable contributions, the Chameleon witches kept to themselves, driven by a desire to avoid further prejudice and persecution.

Ironically, the school met its end around the 1250s at the hands of the same Nilfgaardians who had initially helped discover the islands. The Chameleon Witchers joined the Singyuren Witchers and the locals in a desperate battle against an alliance between the Tuyotukian and Nilfgaardian Empires (the latter initiated the conquest in the name of Cintra, using it as a proxy), who sought to conquer not only the small island of Sabana but the entire archipelago. The Nilfgaardians and Tuyotukians viewed the witches and their local allies as obstacles to their expansionist ambitions. Following the destruction of both schools, the islands were left without their main protectors, leading to a rise in monster populations once again.

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History 🔗

Origins (1087) 🔗

The origins of the School of the Chameleon can be traced back to the year 1087, during a time when the continent was still largely uncharted even more compared to when [Fabio Sachs](#) made his expeditions. Baki (real name unknown), a witcher from the School of the Viper, had ventured eastward with a small band of his fellow Viper Witchers, seeking new challenges and contracts in the Far East. They found a group of Nilfgaardian merchants who wanted to go beyond the known borders in search of new commercial routes and joined as bodyguards, originally intending to find a new route to reach [Zerrikania](#).

During their voyage, the merchants and witchers encountered a storm that forced them off course, leading them to the Sundalaic archipelago and the island of Sabana. Upon arrival, Baki and his companions quickly realized that the island's inhabitants were plagued by a variety of previously unknown monsters. These monsters posed a significant threat to the local population, who were ill-equipped to defend themselves and had resigned themselves to that until the witchers arrived.

Baki, driven by a sense of duty and compassion for the beleaguered locals, decided to take on several monster contracts to help alleviate their suffering. His encounters with these new and dangerous monsters were grueling, but he managed to survive and gain valuable insights into their nature and weaknesses. The locals, impressed by his resilience and effectiveness, began to call him "*Baki*," meaning "*Everlasting*" or "*Eternal*" in Sabanian, a testament to his seemingly unending endurance.

When Baki returned to his fellow witchers and recounted his experiences, he emphasized the dire need for their skills and the opportunity to make a significant impact in this distant land. Moved by his conviction and the potential to establish a new haven for witchers, Baki's companions agreed to settle on the island and aid the local population. Together, they decided to break away from the School of the Viper and form a new school uniquely adapted to the challenges of the Sundalaic Islands.

The name "School of the Chameleon" was chosen to symbolize their adaptability and willingness to integrate into the local culture while preserving their core identity as witchers. The chameleon, known for its ability to blend into its surroundings, represented their philosophy of coexistence and their commitment to protecting the Sundalaic Islands from monstrous threats.

The founding of the school marked the beginning of a new era for both the witchers and the inhabitants of Sabana and the Sundalaic Islands a whole later on. Baki and his companions began recruiting, training, and mutating new witchers from among the locals, incorporating the knowledge and traditions of the island's indigenous people into their practices. They also forged alliances with the local equivalent of mages and alchemists, known as wadians, to reconstruct, adapt and refine the mutation formula used in the [Trial of the Grasses](#). This collaboration led, as a secondary effect, to a unique mutation that enhanced the Chameleon witchers' abilities, making them exceptionally elusive and effective hunters.

Golden Age (1087 - 1250s) ⚡

Growth and Development ⚡

Established in the fortress of Kubus Cils, an abandoned fortress originally used to protect the people from pirates that they reconstructed, the early years of the school saw significant efforts in establishing a robust training regimen tailored to the unique challenges of the Sundalaic Islands. Baki and the founding witchers recognized the need to adapt their techniques and knowledge to the local environment, which teemed with diverse and unfamiliar monsters. This led to the incorporation of local martial arts, herbalism, and alchemical practices into their curriculum.

One of the defining characteristics of the Chameleon witchers was their expertise in alchemy and medicine. With the assistance of the wadians, they developed new potions, bombs, and decoctions specifically suited to the monsters and ailments of the Sundalaic Islands. This collaboration, as mentioned before, also led to the reconstruction, adaptation and refinement of their mutation process, resulting (as a secondary effect) in unique mutation of having the capacity to stop emitting body odor and adapt body temperature, making them incredibly stealthy hunters.

The witches' role as healers became increasingly prominent during this period. Initially, the Chameleon witches were reluctant to engage with the local population beyond their primary role of monster hunting. They preferred to keep a distance from non-witches, motivated by a desire to avoid the prejudice and persecution they had faced in other parts of the world. However, the wadians who joined the school played a crucial role in changing this mindset, at least partially. These local equivalents of pre-Nilfgaardian conquest mages and alchemists recognized the potential benefits of the witches' involvement in the community's well-being beyond monster hunting.

The wadians convinced the witches that by providing medical assistance and remedies, they could win the trust and goodwill of the local population, thereby reducing the likelihood of discrimination and fostering a sense of mutual respect. Embracing this new role, the Chameleon witches began to be known as *mananambals* among the locals, a term that signified their dual role as protectors and medical practitioners.

As mananambals, the Chameleon witches became adept at using their extensive knowledge of alchemy and herbalism to address a wide range of health issues within the community. They provided remedies for various diseases, drawing on both traditional Sabanian healing practices and their own alchemical expertise. They created antidotes for poisons, a vital service in an environment where venomous creatures were common, and offered medical care to the community, treating wounds and illnesses with a level of skill that rivaled or even surpassed local healers.

Extinction (1250s) ⚔

The school's demise began in the 1250s with the arrival of Nilfgaardian and [Tuyotukian](#) forces, driven by expansionist ambitions. Despite the school's initial connection with Nilfgaardian explorers, these new invaders saw the witches as obstacles to their conquest. In a desperate struggle, the Chameleon Witches, along with the Singyuren Witches allied with the local population to defend their homeland. However, the overwhelming forces of the Tuyotukian and Nilfgaardian alliance ultimately overpowered them. Both schools were destroyed, its members either killed or driven into hiding until they were killed by greedy bounty hunters after the Nilfgaardians conquered the island and started to secure it, thereby Nilfgaardianizing it. This loss left the Sundalaic Islands vulnerable once again, leading to a resurgence in monster populations and the end of an era of protection and healing that the Chameleon and Singyuren witches had provided.

¿Possible resurrection? (1285 - Unknown) ⚔

In 1285, during Fabio Sachs' expedition to the Far East, the crew made a month-long stop in Sabana, specifically in the city of New Cintra, to replenish their supplies. Among the crew was [Putnam Pitch](#), a witcher of the [School of the Griffin](#), who would later, along with the [School of the Cat Witcheress Jolanta Dinmarb](#), found the School of the Crane in 1380/81. He explored the island and took on various monster contracts, encountering both familiar, though adapted, and new monsters. His experiences there, combined with his previous time in the Skellige Islands, influenced the founding of the School of the Crane in the [Silk Islands](#) by the end of the 14th century.

During his stay, Putnam met Yusuri, the town librarian of New Cintra, who provided him with crucial information about the island's monsters and the vanished School of the Chameleon. Putnam's work and growing expertise in handling local monsters earned him the respect of the locals, who began calling him *Mata Biru Hijau* (Green-Blue Eyes) due to his unique bicolored witcher's eyes. His relationship with Yusuri developed into a meaningful, though brief, romance, marked by their shared dedication to knowledge and the protection of the island.

As his time on Sabana came to an end, Putnam promised to return but eventually

lost touch with Yusuri due to the unpredictable course of life. Inspired by their connection, Yusuri continued her work, dedicating herself to preserving the region's history and the legacy of the Chameleon Witchers, eventually becoming a respected historian.

The fate of the School of the Chameleon remains uncertain, with some speculating that Yusuri's efforts may have contributed to its possible resurrection after the Second Conjunction of the Spheres or earlier, due to her dedication and the pressing problems posed by the monsters of the time. She might have become its new grandmaster and leader, or at least an honorary member, if the school was indeed resurrected after the Second Conjunction and her death.

Characteristics ⚡



Unique Mutations ⚡

As mentioned previously, after recruiting the local equivalent of pre-Nilfgaardian conquest mages and alchemists, the wadians, they reconstructed the mutation formula. However, their Trial of the Grasses came with a secondary effect: a unique mutagen that allowed the witchers to stop emitting all body odor and adapt their body temperature to the surroundings for a limited time. This ability made them particularly elusive and effective in their hunts, as it enabled them to blend seamlessly into their environment and avoid detection by both monsters and humans.

Behavior ⚡

The Chameleon witches often killed monsters for free, a practice that set them apart from their counterparts in other witcher schools. This unusual approach stemmed from their deep-seated aversion to prolonged contact with non-witches. Having faced discrimination and persecution in both Nordling and Nilfgaardian territories, they developed a strong desire to maintain their independence and minimize interactions with the local populace. By not accepting contracts and killing monsters for free, they could avoid the complications and potential conflicts that might arise from monetary transactions and close relationships with humans.

Contracts were only accepted when a witcher was in dire need of money. Even then, the Chameleon Witchers approached such agreements with caution and typically chose to accept contracts from those they trusted or from situations where the need for their intervention was dire and unequivocal. This selective acceptance of contracts ensured that they could uphold their principles while still addressing critical threats that required their specialized skills.

Despite their intentional distance from the local populace, the contributions of the Chameleon witches as healers and protectors were widely recognized and appreciated. Their role as *mananambals* – healers who provided remedies, medical care, and protection from monstrous threats – became an integral part of the community's well-being. They offered their services without expecting anything in return, which earned them a unique blend of respect and gratitude from the locals.

The locals came to understand and respect the witches' need for isolation. The Chameleon witches, while maintaining a certain distance, were seen as enigmatic guardians who cared deeply for the safety and health of the community. Their dual role as monster slayers and healers allowed them to make significant contributions to the welfare of the Sundalaic Islands without becoming too entangled in the daily lives of its inhabitants.

Their aloofness did not diminish their reputation; rather, it enhanced their mystique. The Chameleon witches were viewed as selfless protectors who operated from the shadows, always present when needed but never lingering

long enough to form close bonds. This balance allowed them to fulfill their duties effectively while preserving their autonomy and avoiding the prejudices that had driven them away from other lands.

Main Weapons ⚔

They were exceptionally skilled at hunting and would use blowpipes, longbows, or short bows with swords rather than crossbows and bombs. Like most swords from Sunda, the swords the Chameleon school witches used were more like long daggers. They primarily used wavy-bladed swords like the keris or kalis, known for their distinctive serpentine shapes and effectiveness in close combat. They also used swords like the klewang, luwuk, campilan, dha, rencong, or mandan, each with its own unique design and combat application.

A School of the Chameleon Witcher



Due to the Nilfgaardian trading post that was eventually established pre-conquest, at some point during the school's existence, some Chameleon Witchers adopted the geom brought in from the [Asatta Peninsula](#). This exposure to different cultures and weaponry allowed them to diversify their arsenal, making them versatile fighters capable of adapting to various combat scenarios. Additionally, they typically carried secondary weapons, daggers, and tools like the parang or golok machetes, badik, kujang, karambit daggers, and celurit sickles. These weapons were not only effective in battle but also practical for survival in the dense jungles and rugged terrain of the Sundalaic Islands.

Combat Style ⚔

The Chameleon school fighting style emphasized extreme close-quarters combat and quick strikes. They focused on joint manipulation, redirection, misdirection, precision, and a combination of weaponry and unarmed combat. These techniques were typically preceded by fixed sword positions, low stances, and slow, dance-like movements. Their light armor, short-reach curved weapons, and specific use of signs reflected this style. Chameleon School Witchers rarely used the Igni [Sign](#) as their unique mutagen abilities were unusable after casting Igni. Instead, they commonly relied on Quen and Yrden to assist them in close quarters. They were adept at casting Shadi and its alternate form, with a well-timed cast often making the difference between life and death in their high-risk, high-reward fighting style.

Armor ⚔

Chameleon school armor was primarily made of crocodile skin and cured draconid leather, sometimes reinforced with variations of small iron or zinc plates and chainmail. While considered light armor, it was still very sturdy and hard to penetrate. Underneath, they generally wore simple Sunda cloth and short cotton songket, ulos, or tapis for greater freedom of movement, though some chose to don longer armored sarongs for better protection. Many also wore traditional Sunda headgear from various regions, including the blangkon, iket, kupiah riman, tanjak, udeng, or, in rare cases, beluko. Most witches wore Sunda leather sandal-like footwear similar to those found in the Tuyotuki Islands. More uncommonly, they either wore fully-covered shoes or boots or simply went barefoot.

Known Witchers ⚒

- Arief
- Baki
- Damarwulan
- Dwi
- Guntur
- Sudiropojo
- Sukarno
- Susilo
- Kurniawan

Image Credits ⚒

- School of the Chameleon Witcher by Few_Paleontologist67

Trivia ⚒

- This school is based in this idea of the following subreddit of [r/witcher](#)
- New Cintra was the only city in the entire Nilfgaardian Empire where witches were not banned. Mainly due to the abundance of monsters in [Sabana](#) (until Calveit's reign)

Categories

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